

MAN'S MONITOR,  
OR  
The Free-school  
of V I R T U E;

Holding forth the *Duties* required,  
and *Sins* forbidden in the two  
Tables of the LAW. 2

In easie ENGLISH VERS.

Fit to bee implanted in the memories of all  
Christian Children.

---

By W. BARTON Preacher of God's Word  
at North-winfield in Darby-shire.

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PROV. 22. 6.

Train up a child in the way that hee should go,  
and when hee is old, hee will not depart from it.

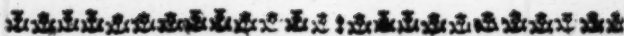

Ovid. *Adde quod ingenuus didicisse fideliter artes,  
Emollit mores, nec finit esse feros.*

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L O N D O N :

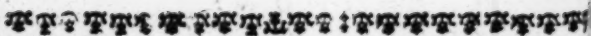
Printed by W. D. for T. Underbill; and are to  
bee sold at the Blue Anchor in Pau's  
Church-yard. 1655.

  
 He Author of this little Book was formerly a Preacher in this City, well known, and much esteemed by his godly brethren in the Ministry. Hee hath put forth a New Translation of the Psalmes, which first and last hath obtained the publick Approbations and attest of four or five-score eminent Ministers in the City and Country. For my part I do heartily wish that the defects of the Old Psalm-book were now laied to heart, and that so good a Translation as this Author's might bee universally received in the room of it. The design of the ensuing Book is to set down in Vers not only the duties that are required, but also the Vices which are forbidden in the Ten Commandements. Which thing hee hath so well performed, that hee hath manifested himself both a good Poët and a good Divine. I commend this together with the Psalm-book to your perusall, and rest,

Sep. 27. 1655.

Your servant in the work  
of the Ministry

*Edm. Calamy.*



**L**ord I present thee on my bended knee  
With that choice vow which I have vow'd  
to thee,

The prais is thine who gav'st the power to mee.

At first, methoughts, I saw what craggy rocks  
Were in my way, what Labyrinths and locks;  
What shadie woods, what mighty bars and blocks.

But Jacob's Ladder standing still upright,  
The clue of Scriptures, and thy sunbeams bright  
Made easie all, and open in thy sight.


But Lord is this the champion? am I com  
To view a vast, a vast and dreadfull sum  
Of sin contracted from my Mother's womb?

So huge an Army marshal'd in array  
Against a sinner, sure, must needs dismay,  
For plainly sin portend's a judgment day.

What wilt thou bate mee Lord of this large scroll?  
I ask in vain unless I ask the whole,  
Since one unpardon'd sin will slay the soul.

If one condemned a whole world of men,  
One sin (I say) at first, how much more then  
Shall a whole world of sin one man condemn?

I thank my God, through Jesus Christ my Lord,  
That, us to Pardon, freely can afford  
To take my sins clean off, clean of record.

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*This Lamb of God took worlds of sins away,  
And surely hee was God that would defray  
So vast a debt, so rich a ransom pay.*

*Doubtless God would without a Mediator  
Forgive our debt, and heal our sinfull nature,  
Rather than give that glory to a creature.*

*God was in Christ to reconcile mankind,  
He might leav trials, but no curs behinde ;  
Only men out of Christ no comfort finde.*

*Yet still to grieve my God I also grieve,  
Faith work's by fruits ; O let mee thus believ,  
And labor all good actions to atchiev.*

*This gild's again thy grace to thine Elect,  
Who can fulfil the Law in no respect,  
Yet God accept's, and pardon's our defect.*

*O let mee still upon my pardon look ,  
And bee the first to practise this my book ,  
Sharpning the spur, but shunning bait and hook.*

*O let my labors in exactest vers  
The ample praises of my God reberf,  
And fit all customers with rich commerce.*

*Then should I vow another vow as free,  
Of all my Incom a full tenth to thee :  
And this my Will and Testament should bee.*

# *The APOLOGIE*

*To the Reverend and Religious School-  
masters of the English Nation.*



Hat Scholar in the world ( most learned  
Sirs ! )

Ow's not great honors to his Schoolma-  
sters ?

And which of all the children that wee breed  
To your Instructions give's not greatest heed ?

And what instructions can you give so great  
As the Religious letters you repeat ?

And what more likely to bee helpfull for  
The rivetting of them, than this Monitor ?

Which. that it may both profit much and pleas,  
Is interlac'd with various sentences,

That once read over leav's som print behinde,  
And, got by heart, will never out of minde ;

But bee a sure remembrancer within

To help on virtue, and to hinder sin ;

And here or there doth comprehend or hint

More points then usually are put in Print.

The Creed alone for knowledge yield's a Sea  
Fit to rais questions on extempore ;

An instrument that may not well bee miss'd,

Or by the Scholar, or the Catechist.

Let none object 'tis hard to understand,

You are the sure Interpreters at hand :

Besides it harp's on scriptures that will show,

And, if not now, they shall hereafter know.

Let none object and say, it is too light,

God's graver servants have brought in more slight :

By cock a pie and Moul.foot *Dant* bring's in,

Examples to expresse forbidden Sin :

**T** The Reverend Bishop *Usher* instanceth  
**A** How some are guilty of untimely death :  
**S** Hee talk's of narrow stairs built to som Room,  
 And children smother'd in their mother's womb  
**I** By cloathing, dancing, or som such disquiet,  
**I** Or by misgovern'd and unwholsom diet.  
**I** Besides, the fault's not ours these sins to name,  
**J** Let the Committers of them bear the blame :  
 What if the watchman name the boggs and dirt  
 The passengers should shun, can this do hurt ?  
 Conscience of sin may make a sin withstood,  
 And by God's blessing do a world of good.

Som never know what sins and duties are  
 Unless wee name them in particular.

Let none object wee oft tautologize  
 And yet no perfect catalogue comprize ;  
 Or that wee are far too prolix and large ;  
 For answer to the first part of the charge,  
 Our work admit's of augmentation still,  
 Let him that find's a hole thrust in his quill :  
 As for exuberance, it is no sore,  
 And som sins do not break one law, but more.  
 And som the oftner inculcation need  
 That by more warning men may take more heed  
 Happy the Christian that hath that or this  
 Alwayes to check him when hee doth amiss.

Nor let them say it is too flat and plain,  
 Why should it bee a monitor in vain ?  
 Nor blame's it any man unless hee err,  
 If guilty, 'tis a good remembrancer.  
 If haughty youth or froward age shall spit  
 At these monitions, childhood will submit :  
 To these direct your speech, as I my pen,  
 And by God's blessing wee shall build up men.

# The PREPARATORY.

To the Young SCHOLAR at School.

**M**Y little Child, chief of thy Parent's Goods,  
That grow'st among the tender plants and buds;  
Hearken to mee that art a Parent's part  
To discipline thee with Diviner Art.  
Mark how I lead thee quite beyond the Schools  
To prove a man, and practise all my Rules.

**F**irst, Read this Monitor, then get by heart,  
And oft rehers it as thou dost thy part:  
Then hearken to thy Master's Exposition,  
And chiefly that which suit's with thy Condition.  
As, first abandon negligence and sloth,  
Abhor a lie, and tremble at an oath;  
Shun Faith, and Troth, by'r Lady, and the Mass,  
'Tis sin and shame to let such speeches pass.

Shun quarrelling, lest passion should bee stir'd,  
And scorn to give the least opprobrious word:  
To hear some foul-mouth'd Brats would make one gather  
The unclean spirit were their ghostly father.

Never imploy thy wits to scoff and jeer,  
Nor let thy pen in wanton works appear:  
The Ribauld Poët is a sordid Swine,  
Because his Art should make him all Divine.

With honest Recreations whet thy wit,  
But let no baseness prompt or poyson it:  
The lord of Misrule with his sports uncivill  
Is fit to make a Bearward for the Divel.

Esteem of Sundayes, not for sport and play  
As Thursdayes, but as Repetition day:  
Then do the Sabbath duties with delight, &  
A constant Zealot still this way stand's right.  
Hee that is careless and profane herein  
Run's headlong into all excess of sin.

## The Preparatory.

*In secret place by practice learn to pray  
Meer want will teach a beggar what to say :  
Sin yield's confession, for thou know'st thy pranks,  
And blessings teach the gratefull to give thanks :  
But hee that would bee prompt in supplication  
Must oft use practice and premeditation.*

*Inquire for Christ, learn who and what hee is,  
His double Natures, and his Offices :  
Hee that, like David, or young Samuel,  
Know's Christ in childhood, shall in age excel :  
A young Saint and a sould, I dare presage,  
Shall shine like to an Angel in his age.*

*And now I leav thee with my last advice,  
Hoping to see thee once in Paradise.*

*If thou must leav both school and scholarship,  
And taste of learning but a little sip,  
Read godly Books, first Bishop Usher's best  
For Science, and for Conscience Baxter's Rest :  
Dent for the plain man, Hildersham, and Dod ;  
And above all books els, the Book of God.*

W. B.

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### ERRATA ;

Page 3. line 18. for since read sin. p. 5. l. 17. of r. or. p. 7. l. 15. was r. wec. p. 14. l. 26. Jobbied r. Babbled. p. 18. l. 7. Who r. For. l. last Officers r. Officers. p. 19. l. 1. Abitrator r. Arbitrator. p. 30. l. 24. love r. love's. p. 31. l. 29. pretended r. prepered. p. 33. l. 9. fit r. fil's. l. 12. end r. and p. 41. l. 11. befer r. baser.

MAN'S



MAN'S MONITOR;  
*DUTIES and TRESPASSES*  
*implied in the First COM-*  
 MANDMENT.



He first *Command* require's the inward Man;  
 With all the power that possibly he can,  
 To give attendance alwaies on the Lord,  
 In Trinitie and Unitie ador'd :

To do each dutie in our Saviour's merit,  
 And by assistance of his sacred Spirit.

It binde's to blessed Virtues touching God,  
 As filial fear, and reverence of his rod :

Spiritual knowledg, as the only scope  
 Of all our skill ; and heaven-assuring hope :

Holie rejoicing, and strong confidence,

Unwearied patience, and true penitence ;

Zeal for his glorie kindled with good will,

And earnest longing for his presence still ;

Attending for the comming, and the call

Of Christ our Lord and soveraign judg of all.

And among virtues ( as the very chief )

It bind's unto particular belief

Of sins remission, and our souls salvation

By Christ our Saviour's death and mediation.

To gratefull thoughts, and great humilitie,  
 To fervent love without hypocrisie :  
 In which affections nothing may partake,  
 But allwaies under him, and for his sake.

It also binde's to ourward adoration,  
 Profession of God's Name, and invocation :  
 Our rising and reposing thoughts must bee  
 Bestow'd on God : then must wee bow the knee,  
 And humbly offer him, with daily care,  
 The sacrifices of our solemn prayer.  
 Not naming heathenish Gods without disdain,  
 Nor any Customes that to them pertain,  
 Their temples, altars, images must bee  
 Abominated in a high degree.

Only the true God's beeing ours in Christ  
 Should draw up our affections to the high't.

It bind's us to beleev what scripture saith  
 Touching the pinciples of Christian faith :  
 One true eternal God, unchang'able,  
 Most holy, wise, just, mighty, mercifull ;  
 Invisible, immense, and infinite,  
 And having all things alwaies in his sight,  
 Incomprerensible, in persons three,  
 For father, son, and holy Ghost they bee.

The fountain of this personalitie  
 Beget's the Word, who work's from his supplie ;  
 Both these produce the Spirit, which proceed's  
 And work's from both ; & they by him their deede  
 So non's afore, but, in this order rare,  
 All Coëternal, and Coëqual are.

Predestination, and foreseen decree,  
 How for God's glorie every thing shall bee ;  
 Creation of the world in six daies space,  
 All Angels first, Man in the latest place :  
 Perpetual Providence ; the helpless fall  
 Of sinning Angels ; some ne're fin'd at all,



These were elect, and praise their Maker still,  
And with great quickness execute his will ;  
These wait on Saints, and bear them in their arm,  
Those, by permission, tempt, accuse, and harm,  
Reserv'd in chains of darkness (which dismay )  
Untill the judgment of the general day.

Man's innocence, and happiness at first,  
That Covenant broke ; and all therein accurst :  
Original corruption, Actual sin ;  
Transgression censur'd ; and thus death came in.  
The law so plainly written in man's heart  
Obliterated for the greater part.  
The earthly paradise quite lost and gone,  
And all mankind slain by the sin of one.

A better Covenant wrought man's restoration ;  
By Christ the second person's incarnation :  
Conceiv'd in Virgins womb by heavenly powers,  
His man-hood ( since excepted ) just like ours.  
To th' second person joyn'd immediately  
And mediately to the rest thereby ;  
Making both natures but one person still,  
Though having both divine and humane will :  
Divine and humane properties distinct,  
Man-God, God-man, both these together linkt.  
Equall with God in his spirituall Nature,  
e; Inferiour to him as the Mediator :  
Yet in both natures ( not in man's alone )  
ed Far above Angels in the highest throne.

His perfect life and blessed doctrine taught,  
Back'd with a world of wonders which he wrought:  
His judgment, passion, buriall, Resurrection,  
Ascension, session ( in his bright perfection )  
And intercession, there, at God's right hand,  
And having all things under his Command.

The universal Churches sure election,  
Calling, adoption, triall, and correction,

Redounding to their good : Justification,  
Sanctification, and sure preservation.

The seal of Baptism, and the sacred Cup,  
With many an Ordinance to build them up,  
All to be guided by the Scripture's light,  
Which saints did pen, and God's own spirit indit  
The common call and gifts of many a one  
Never built up unto perfection.

Immortal souls of saints celestial bliss,  
Imprisonment of theirs that liv'd amiss :  
The Resurrection ; and great judgment day,  
where Christ in chief, and all the saints bear sway  
The world that was accurst ( for man misled )  
Purged by fire, and re-established.  
Then reprobates must pack to endless pain,  
And saints in endless glory shall remain.

He that discern's not these, nor cares to see,  
Condemn'd of wilfull ignorance shall bee :  
He that believe's not this, his sin goe's higher,  
For unbelievers have made God a liar.

These then are sins, of which wee must repent  
Forbidden by the first Commandement.

The indigence of virtues here that shine,  
And negligence of duties so divine :  
Original corruption ; Atheism, error,  
Benumbed conscience, slavish fear, and terror :  
All bold reposing in securitie,  
And base revolting by Apostacie ;  
Lukewarmness, coldness, ignorance, despair,  
Forgetfulness of God, and carking care :  
Distrust, ingratitude, impatience,  
Presumption, blasphemie, impenitence ;  
Profaneness, pride, and virtues counterfeit,  
Rash zeal, and faith upon wrong objects set ;  
Spiritual pride must punctually be noted,  
Which steal's God's glory whiles wee seem de

And that proud thought, wch in men's bosom lurk's,  
Of beeing saved by our own good works.

Inordinate affection, idle mirth,  
And carnal confidence in things on earth,  
For all that steal's our hearts from God most high  
Produceth primitive Idolatrie.

Som trust to the physician for their health;  
For their provision, most men trust their wealth:  
Som trust to princes favours, and to friends,  
On plots and projects many a soul depend's:  
Som trust to strength of hors, and numerous hosts,  
And many of their own strength make their boasts:  
And the chief idols, that do souls devour,  
Are money, beaultie, worldly pomp, and power,  
Inchanting pleasure, and there's one more odd,  
The greedie bellie every glutton's God.

Thus fals affiance of affection base  
Set creatures up in the creators place.  
Voluptruous riot, sports, and bellie cheer,  
With sensual feeding, void of God's true fear:  
When men with healths profane, do, at their feasts,  
Make Gods of others, or themselves bruit beasts,  
As if at Bacchus or Baal Peor's Table;  
These are Idolatries abominable.

Sun moon & stars brave Gods have been reported,  
By som the saints and Angels have been courted,  
And mortall Gods are too much worshipped  
By base dependance, flatterie, fear and dread.  
And som have been seduced and intic't  
To worship Luciferian Antichrist:  
Bow to his breaiden God the mingrel Mass,  
Which doth all other idols far surpass,  
Far worst then pasover or Manna kept,  
Whereon (next morning) crawling Vermin crept:  
He that adore's such Idols as these bee  
Break's this Commandment in a high degree.

As for the heathenish Gods this doth condemn  
 The least regard or hanking after them :  
 No Christian may bee guiltie of such evils,  
 For they that worship such Gods, worship devils :  
 No less do they that practise sorcerie  
 And fortune-telling-vain-Astrologie,  
 Magicians, witches, charmers, Conjurers,  
 For these are very gross Idolaters.

All that ascribe God's workes to such as these,  
 As blastings, tempests, plagues, and sicknesses  
 Or to blind fortune blindly reckon things,  
 To cursed speakings, charms, and conjurings,  
 Or seek to such for succour or supply,  
 Or for inquirie, or recovery,  
 To know their fortune, or to find out thieves,  
 Or get relief when pain or sickness griev's,  
 Whether for man or beast, for flock or fold,  
 In danger or distress of young or old,  
 To cure disease by paper, spell, or charm,  
 To drive out devils, or defend from harm,  
 To scape from Gunshot, or, from shore to shore,  
 To buy a wind to waft them swiftly o're.  
 ( This they call going to wise-men forsooth,  
 But is a going to the devil in truth ; )  
 They greatly derogate from God most high  
 And perpetrate most foul idolatry.

Yet Satan work's, but, while he seem's to raige,  
 Wee must adore the power that hold's his chain.

Enthusiastical and and bold pretenders  
 To Revelations here are made offenders,  
 The Renegado that turn's Turk or Papist,  
 Quaker, or familist, goes near an Atheist.  
 And by his new Religion mak's it known  
 Hee either hath another God, or none.

Duties and Trespases implied in the  
Second Commandment.

**T**He Duties of the second sacred Law  
Are hearing of the word with reverent awe :  
Pray'r, by Confession to the Everliving,  
Humble petition, and sincere thanksgiving.  
All these to bee perform'd by every one  
In publick place, in private, and alone.  
A form of pray'r is fit for their advance  
That want extemporary utterance;  
Wee are to matter, not to method ti'd,  
The form our Saviour gave must bee our guide.

First setting forth God's glorious Attributes  
Of might and mercy, and their blessed fruits :  
Beleeving hee can help that dwel's above,  
And will do as a father out of love, (play)  
That was through Christ ( who doth this grace dit-  
With reverence and confidence may pray :

That wortheie instruments may still be found  
In Church and State, and God by them renown'd,  
Our hearts even fill'd with heaven : our tongues ap-  
To edifie, and God bee glorifi'd. (pli'd)  
And that our lives before the world may shine  
With glittering beams of graces most divine:

That Saints be kept, & Sathan's kingdom quel'd,  
Fals doctrines, errors, Antichrists expel'd :  
The Gospel spread, and prosper'd every where,  
And Christians labouring (each man in his sphere )  
For Jew and Gentiles call, and confirmation,  
Our happy end, and final full salvation.

That wee with wisdom may be all inspir'd,  
To know God's will in what hee hath requir'd :  
Our backward natures, that are dark and dull,  
Inflam'd with zeal to do it to the full ;

And what hee pleaseth of himself to do  
Wee may contentedly submit unto.

That wee, depending on God's providence  
By lawfull means, and daily diligence,  
Withour ambition, avarice, or strife,  
May have all needfull comforts of this life  
For us and ours: Not envying great or small  
But helping those that in affliction fall.

That wee confessing our vile sinfull nature,  
Acts, and neglects against our great creator;  
Not having ought to pay, or ought that's good  
But of his gift; may flee to Christ his blood  
For grace, and peace, and pardon, whiles wee live,  
With peaceful minds addicted to forgive.

That wee bee never tri'd above our strength  
By weal or woe; but may prevail at length,  
That either the temptation-times bee mis'd,  
Or wee with graces armed to resist:  
That, ever watchfull, wee may never fall,  
But grow in grace and bee preserv'd in all.

That wee may ever praise our heavenly King,  
From whom all blessings, friends, and favors spring  
That all that hear may join with free consent,  
And full assurance of accomplishment;  
Waiting for answers as not begg'd in vain,  
And so returning to our prayers again.

Besides it binde's to fixed contemplation,  
Serious soul-searching self-examination;  
Often ejaculations to dispatch,  
And carefull keeping of our christian watch;  
Brideling the tongue, keeping each seat and sense,  
Chiefly the heart with utmost diligence.  
The holie Sacraments must bee attended,  
The faith of Christ religiously defended  
By bold confession, though it chance to come  
To loss of all, or bloodie marrydome.

Psalm-singing is a duty most divine,  
 Christian conversing and church-discipline,  
 Mutual confession, prayer, and exhortation,  
 Gentler reproof, and stronger consolation;  
 Religious conference good things to reherse,  
 This is the way of christians to converse.  
 Religious fasts, and feasts, lents, covenants, vowes,  
 As helps to these, God's holy Law allowe's.  
 Sound doctrine must be taught, & still maintain'd:  
 That saints may be confirm'd, and converts gain'd.  
 Schools, Counsels, Synagogues where saints may  
 throng,

The Scriptures publisht in our mother-tongue,  
 And David's Psalms translated into song.  
 The publick lectures, and solemnities,  
 With godlie books, must bee our exercise:  
 Improving many a late and earlie hour  
 In true devotion, to our utmost power.

And Magistracie is God's ordinance  
 ( In sacred things God's glory to advance  
 The church's peace and happiness to purchase )  
 Besides the keyes committed to the Churches.

But these are sins from which we must withdraw  
 Condemned by the second sacred Law,  
 Neglect of duties mentioned before:  
 For meer omission set's us on the score;  
 Wil-worship, which quite alter's or withdrawe's,  
 And man's invention adding to the Lawes.  
 The superstitious use of Images,  
 Although wee aim at the true God in these:  
 Religious honors don in any kinde  
 To Creatures; shapes of God within our minde.  
 All reverencing pictures, or thereby  
 To point out any of the Trinitie.  
 All that in idol-service are partakers,  
 All idol-mongers, and all idol-makers.

All Superstitiousness, when any one  
 Doth put religion where the Lord puts none ;  
 Or when wee binde our selvs contrarily  
 With the fals snares of scrupulosity.  
 For all wee reckon to our souls propitious  
 Withont a scripture rule is superstitious.

As Consecrating or forbidding dayes,  
 Religious places, orders, or arraies,  
 Processions, pilgrimages, popish pix.  
 Bell, book, or candle, cross, or crucifix,  
 Beads, relques, alrars, holy waters shed,  
 And worlds of superstions tow'rds the dead.

Rash vows and mock-fasts, yea this Law debar's  
 Too neer acquaintance with idolaters :  
 To let whose monuments go undefac'd  
 Hath Christian Kings and princes much disgrac'd.

Rash vows are such as do from passion spring,  
 Or such as offer an unlawfull thing,  
 Or such as are not in our power to do,  
 Yet of all these the saying is most true,  
 Vows rashly made may not bee rashly broken,  
 Though fit to bee repented of e're spoken.

Affected poverty is much a kin,  
 And single life when it occasions sin :  
 Defrauding our own families to dwell  
 Within a monkish solitary cell ;  
 The wilfull suffering of some hard distress,  
 As whips, and haircloth, sores, and raggedness,  
 Which seem humility and self denial,  
 But pride and popery, when they come to trial.

Moreover, it condemn's all those that dare,  
 Withont commission, sit in Moses chair ;  
 They that do want endowments, and a call,  
 Had best keep to their shop-board and their stall ;  
 Let *Uzzah* and *Uzziab* bee example,  
 To all that on these sacred orders trample.



Yea 'tis a sin if such as have desert  
Refuse God's order to be set apart.

And they that thrust out, by unruly stirr's  
True doctrines, Ordinances, officers,  
And bring in false, or let the Church to fall  
By Anarchie, offend the most of all.  
Christ's seamless coat may not be rent with Schism,  
Nor truth admit of sect or Sectarism;  
Much less of Heresie and wide Division  
Which ruines the foundation of Religion:  
No fictions being fitlier term'd, then these,  
Man's own invented graven images.

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*Duties and Trespases implied in the  
third Commandment.*

**A** Reverent meditation of God's Word  
Titles and attributes take up the third.  
God's works must be observ'd with diligence,  
Those of Creation, those of Providence,  
Hearing and reading, pray'r and spiritual songs  
Must exercise all awfull ears and tongues,  
With understanding, care, and constancy,  
With faith, zeal, gladness, and humility.  
With earnest purpose what wee hear to do,  
Adding both pray'r and practice thereunto,  
Confessing sin with grief when wee offend,  
And with a speedy purpose to amend.

All weighty business must be usher'd in  
With solemn pray'r before the work begin.  
Nor may wee here pass over or conceal  
The duty of thanksgiving at our meal.  
The very mention of God's Name and Laws  
Must bee with reverence, and upon just cause,  
Swearing by God alone when call'd thereto,  
And knowing what we swear is just and true.

Using

Using God's blessings in a lawfull sort,  
 Even food, and raiment, labor, sleep, and sport,  
 And joining with Profession of God's name  
 A conversation worthie of the same.

But these are sins, of which wee must repent,  
 Forbidden by the third Commandement,  
 Irreverent words, or thoughts of the most high,  
 Or mention of him in hypocrisie.

Privie hypocrisie is sin though small,  
 Worst is the formal Pharisaical :

But gross hypocrisie is worst of all,  
 Which under the pretence of pietie  
 Dare's enterprise the greatest villanie.

Regardless Naming God in salutation,  
 In begging, borrowing, or vain admiration,  
 God save you, God bee with you, O good Lord,  
 Oh Christ, Oh Jesus, many a such like word  
 May bee and should bee ( in right manner ) us'd,  
 But infinitely often are abus'd ;  
 Because the Name of God by many a one  
 Is us'd with slightness, or not thought upon.  
 So singing psalms and tunes for recreation,  
 Not with devotion or due meditation.

Prayer or praise for small or sinfull things,  
 Cursing or swearing which from passion spring's,  
 From wanton custom, or profane neglect  
 Of that great name to which wee owe respect.  
 Thus som in simpleness when at their game  
 They pray to win, or praise God for the same,  
 Say, God forbid to that which God will do,  
 And God save all when ther's a damned  
 crew.

They say, if God will, when the Lord will not,  
 But when they should say so 'tis oft forgot.

Dreadfull is swearing by Christ's humane nature,  
 Or the great titles of the great Creator ;

But when by mortals or base things wee swear  
Greater reproach wee make God's name to bear,  
Chiefly by Idols: Hee commit's a sin  
of highest nature that offend's therein.

Yea vowing and protesting is too much,  
Or calling faith or conscience to avouch,  
Clipt oaths and curses, which few people balk,  
All idle words, and foolish jesting talk;  
And whatsoever phrase of speech bear's sway  
In common meaning more then Yea and Nay.

To say, Ile swear offend's, and as I live  
Too bold attest for mortal man to give.  
Or when for truth and certaintie, wee dare  
With God and Gospel make a proud compare,  
Or offer by presumptuous speech or spell  
To prophecy, or work a miracle.

As vain are any kind of words brought in  
To jest with Scripture sacred things or sin,  
Societie with mockers, whose pastimes  
Are oaths, and sportings at profanest crimes.  
To hear the voice of swearing and forbear  
To warn reprove or punish them that swear,  
Although it more prophane's the things divine  
To cast away reproofs on dogs and swine,  
Such are those miscreants that care not for  
So rich a pearl, or do the pearl abhor;  
Bold adjurations, to extort and draw  
The truth from others, violate this law:

So do those pray'rs that never can be sped,  
Vain repetitions, dirges for the dead,  
To pray for friends deceased is the trade  
Of such as seldom in their life time prai'd.

As vain are prayers for great cures appli'd  
But in a way God never sanctifi'd.  
So are the prayers and presumptuous praise  
Which fond affection and false rumors raise.

Abuse of blessings, or a mouth that's dumb  
To give him praise from whence the blessings  
com.

Babbling in pray'r, or preaching void of reason  
Duties misplac'd, and acted out of season :

As private duties in the publick don,  
( More faulty when the publick is begun )

To read when wee should hear, or pray's a  
crime,

For it profane's two duties at one time:

Prayer in unknown tongues, or ignorance,  
And slubbering over any Ordinance.

For all irreverence in the things of heaven

Argue's a heart that is profanely given,

This mightily condemn's the careless minde,  
That move's the lip and leave's the heart be-  
hinde,

That heedless is of what wee execute,  
In prayer mindeless, and psalm-singing mute,

Entring on duty with a heart unbent,

And unprepar'd receiving Sacrament :

Being at Baptism as a bare spectator,

No whit regarding the baptismal water,

Unreverent posture when they go to pray,

As if wee serv'd an image made of clay :

Sleepy and lazy prayers in our bed,

Unless by weaken's so occasioned,

Creeds, Avemaries, and I know not what

Jabbled for prayers like the parrot's chat ;

Yea and our Lord's own words to idolize,

As if the bare rehearsal did suffice ;

Jeering the Saints for their religion's sake,

All these for hainous profanations take.

Hearing without affection to apply,

Feeding our ears but not our hearts there-  
by,

Ore-curious questions, wilfull cavillation,  
Unreverent gestures, or misapplication,  
Entring the Church, and starting out again,<sup>1</sup>  
When there are holy things to entertain;  
Going to sit and sleep, to muse and gaze,  
To stare on Beauty, or where pomp doth blaze,  
To keep our heart or eye without a curb,  
And to do any thing that will disturb:  
And lastly with a wicked life to stain  
A good profession, take's God's name in vain.

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*Duties and Trespases implied in the  
Fourth Commandment.*

**T**HE Fourth require's a seventh of all our dayes  
Spent in religion for our Maker's praise.  
Preparing still against each Sabbath day,  
Then rising early, and avoid delay.

The chief are publick duties, singing Psalms,  
Pray'rs, sermons, sacraments, and giving alms.  
In private also wee must read and pray,  
Discours, sing Psalms, and meditate that day.  
Repeat the holy lessons wee have heard.  
Nor may the works of mercy be defer'd,  
Wee may do needfull works of earthly kinde,  
Yet should wee do them with more heaven'y  
minde,

Seasoning our corporal food with spiritual salt,  
And all that edifie's wee should exalt.

At baptism wee must minde the bath of blood,  
And spirit of grace pour'd on us as a flood,  
Praying for him or her that is baptis'd  
That they with us may bee Spiritualliz'd.

Receiving

Receiving Sacraments with hearts prepar'd,  
 With faith and charity and great regard,  
 Noting the breaking of the Corps-like bread,  
 The wine pour'd out as Christ his blood was shed  
 Remembring he was God that could foretell,  
 By apt resemblance, what himself befell :  
 The giving, taking, and to taste and feed,  
 Are all to be appli'd with carefull heed.  
 The Parent, master, and the magistrate  
 Must look to all that are within their gate.

But these offences every one of them  
 The fourth Commandement doth much condemn  
 Not to confesse, or not to understand  
 The moral nature of the fourth Command.  
 Not to prefer redemption to creation,  
 As caus sufficient of the day's translation.  
 Forgetfulness of Sabbaths when they com,  
 Or, out of slothfulness, to stay at home :  
 Preferring duties don in private sort  
 Before the place where all the Church resort.  
 Neglect of preparation, meer delay,  
 Wearie attendance haste to get away :  
 Leaving of holie things som part behinde,  
 And suffering loof distractions in our mind.  
 A heart that run's, a tongue that talk's in vain  
 Of worldly royes, and following lures of gain.

To lay instruction or good things aside,  
 Neglecting to becom our families guide :  
 To be employ'd in errands, trim attires,  
 Or labors which a common day require's.

Say that on Sabbaths need should chance enfor  
 The hasty burial of a noysome cors ;  
 Yet can it not compel in any wise  
 To keep the funeral solemnities :  
 To ring and riot il become's a herf,  
 Much less when men should Christianly convers

To crowd the Corpses in the Church that day  
Argue's the buriers are as dead as they.

Preambulations, chattings, or pastimes,  
Fests, journeyes, visits, or som lewder crimes,  
As dicing, carding: Som are lewder yet,  
Hurrying men headlong to the dreadfull pit,  
As Stews, and Stage-playes, every day abhor'd;  
But much more on the Sabbath of the LORD:  
And lastly, suffering finners to profane  
The holy Sabbath, when wee might restrain.

Although som sin by scrupulositie,  
Pining poor creatures under miserie,  
When sudden sickness or extreme distress  
Call's for a speedy succour and redress:  
As when indeed wee cannot com or stay,  
Our will's accepted any hour oth' day:  
For this rule hold's in Sabbath-exercises  
God will have Mercy, and not Sacrifice.

*Duties and Trespases implied in the  
Fift Commandment.*

**H**ere are the Duties and Digressions touch'd  
Which in the fift Commandement are couch'd;  
First, then, the powers Supreme must, first of all,  
Bee sure they have a right, and lawfull call:  
Good wholsom Lawes they must by counsel frame,  
Inferior Powers must execute the same:  
Unrighteous Lawes Superiors must repeal,  
And set in order Chuch and Common-weal.  
Even Kings and Princes daily should convers  
With sacred Scriptures, and those rules rehers,  
And in their proper persons most excell  
godliness, and guide their Households well:

Brave men they must promote of able parts ;  
Incourage virtue, and reward deserts.

Judges they must appoint and officers,  
And stir up able teaching Ministers,  
Giving them charge that with alacrity  
They do their several duties faithfully.

Who, they that prove corrupt and vile, must bee  
Remov'd and censur'd by severe decree.

The Judges must give light to every cause,  
Respect no persons, but regard the laws.

They must maintrain true freedom faithfully  
Propertie, peace, and civil honestie ;  
But most of all Religion, that must have  
A sure defens against each storm and wave.

And thus far doubtless should compulsion go  
To cause to practise what men clearly know.

Wherefore the Christian magistracie ought  
Take care that people may bee truly taught,  
And for that teaching, caus them to maintain  
A learned Ministry to take the pain.

They are obliged allwaies to suppress  
Strife, whoredom, drunkenness, and Idleness,  
Profaneness, conjuring, witchcraft, blasphemie,  
Idolatry, Heresie, vain astrologie,  
And all iniquitie, since both tables are  
Committed to their custody and care.

All publick persons that are put in trust  
Must bee religious, wise, couragious, just,  
Patient to hear, and hating covetousness,  
Give good example, and good Counsel press.  
With Justice Equitie must go along,  
Else utmost right may prove extreamest wrong  
Especially when as the innocent  
Among the guilty suffer punishment.  
This care concern's likewise the Jurie-men  
And Officers, and every one of them



Umpires and Abitrators are no less  
Oblig'd to Equitie and righteousness.

But usurpation of the throne one hour,  
Or putting vicious men in place of power,  
Rigor, remifness, partiality,  
Taking of bribes, exaction, tyrannie,  
And toleration of those evil things  
The Lord's sure wrath upon the Rulers bring's.

If Magistrates encourage not the Word,  
And godly people by the civil sword;  
If they reliev not the oppress'd with speed,  
And let not flie against an evill deed;  
If they will act no more then for their friends;  
Or for their interests, and worldly ends,  
If they be cold, or take an evil course,  
They hearten sinners, and themselvs sin worse.  
Tis sin to spare when sin affront's the throne;  
This tolerate's God's wrongs and their own:  
Tis sin to suffer, and much more condemn'd,  
To make their own autoritie contemn'd.

The Pastors next and elders of the Church,  
Must watch the flock, and diligently search  
Left heresie, discord, or presumptuous sin,  
Apostacy or ignorance creep in.

The publick preaching, catechising, prayer,  
With constant study, is the elders care.  
These also privately Instruct, exhort,  
Rebuke, admonish, comfort, and support.

They must bee prime examples in their place,  
And guide their households with especial Grace:  
In secret pray'r they must not come behinde,  
For this the flock is to requite in kinde.

In negligence in watching, or in teaching,  
Erroneous, or unprofitable preaching,  
Dealing with such as ought to bee restrain'd,  
And letting Ordinances be profan'd,

Rash laying on of hands in ordination,  
Without due triall and examination ;  
Hard censures ; Not receiving the weak saint ;  
And letting souls for lack of comfort faint ;  
To Lord it o're the flock, and domineer,  
When the chief shepherd com's, will cost men dear  
Next, Masters must choos servants with good h  
And teach them chiefly what their souls do need  
Instruct th' Apprentice in his occupation,  
Allowing him all fit accommodation,  
Which must extend unto the sick and lame,  
For then to leav them helpless is a shame ;  
Reward their faithfull service that stay long,  
And justly pay them wages without wrong,  
Forbear both wrath and threatning in displeas  
Although for crimes they should correct in mea

But not to care for servants that are good,  
Letting their souls or bodies lack their food,  
Detaining wages, or deserv'd reward,  
Or suffering crimes to pass without regard,  
Whereby iniquitie and vice grow's faster,  
Make's us obnoxious to our heavenly master ;  
And chiefly them that teach their striplings fr  
To gain by Vice, and do these pranks applaud

Conjugal love now for the next place strive  
And pious choice of husbands and of wives,  
Wherein the age and all should correspond  
To binde them fitly in the marriage bond.  
Other endowments alwaies giving place  
To hearty love, fine parts, and gifts of grace,  
Yet should they stay, and never rashly strive  
For that estate, before a means to thrive.  
But more they sin that basely entertain  
A match unmeet for greediness or gain.  
Marriage contrived for unworthy ends  
Neither keep's conscience nor the Consort's

Both owe dear love, and due benevolence,  
And in each other mutual confidence,  
Continual aid and prayer, and, last of all,  
A solemn mourning at their funeral.

Bur want of love, and therefore to discover  
The secrecies or failings of each other,  
Dishabitation, jealousy, and strife,  
Hasty remarriage : These shame man and wife.  
Chiefly a taunting tongue and overtopping,  
Is like a tempest or continual dropping.

Duties peculiar to the Husband are  
Fit maintenance, protection, honest care  
Of dowry, good example, honouring her.  
The Wife should bee a living Register,  
Or glass to represent her Husband's worth,  
Hee should instruct her, and shee set him forth;

But if hee should bee of a froward spirit,  
Then must shee win him by peculiar merit ;  
Being obedient, faithfull, meek and chaste,  
Thrifty, not spending of his goods in waste,  
Making provision to his best content,  
And let her carriage still bee reverent  
If hee bee virtuous, hee deserv's this more,  
However justly shee must use his store.  
But disrespect in him, improvidence,  
And bad example breed no small offence ;  
And hee that hate's and torture's his own flesh  
Is worse then Canniballs of the wilderness.  
The bitter word is steep'd in too much gall,  
And for a Lover too unnatural.

Irreverence, disobedience, peevishness,  
Sullen carriage, prodigal excess,  
Adding abroad, imbezeling his estate,  
And lightness shew's her an unworthy mate.  
Next parents must prevent and bless their seed  
With godly pray'rs (a blessed way to speed,)

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Worsh then Canniballs of the wilderness.  
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And for a Lover too unnatural.

Irreverence, disobedience, peevishness,  
Sullen carriage, prodigal excess,  
Adding abroad, imbezeling his estate,  
And lightness shew's her an unworthy mate.  
Next parents must prevent and bless their seed  
With godly pray'rs (a blessed way to speed,)

Tame them betimes, and bow their stubborn will,  
 But with great mildness, and Compassion still ;  
 Holy example they must ever give,  
 And teach them truly in God's fear to live ;  
 In fit and honest callings train them up,  
 For to som good imployment all must stoop ;  
 Give them in marriage in convenient time,  
 And portions as abilitie can climb :  
 The Mother, if inabled thereunto,  
 Must nurs the new-born babe, then Baptism's due  
 For blessing whereupon their pray'r must strive,  
 To name the child is his prerogative :  
 The name should some good document import,  
 Not being fantastical in any sort.

Now bad example, and indulgence fond,  
 Or in correcting them to go beyond  
 Due moderation ( Rigorous Tyrannie  
 Is worf then fond familiaritie )  
 To train them up in ignorance or sloth,  
 Or pamper'd pride ( more hurtfull than them bo  
 And negligence of duties mentioned  
 Make parents guilty, and the sons ill bred ;  
 And worf is the defrauding them of marriage,  
 And portion, then the children's worst miscarrie  
 To force, for gain, a march against their minde  
 Is full as irreligious as unkinde.

Stead-parents next and Guardians must enga  
 To deal as tenderly with tender age ;  
 Which must not be provok'd in any fashion,  
 By cruel dealing sway'd with furious passion ;  
 But needs must bee allow'd, with moderation,  
 The sweet encouragement of Recreation.  
 And all their education and estate  
 The best they can must Guardians regulate.  
 The Tutors too, the Schoolmasters likewise,  
 And Rulers of the Universities

Are all oblig'd (as in parents room,)  
 To tend this tender offspring of the womb.  
 Indeavouring, the most delightfull way,  
 To train them up in learning day by day;  
 Curbing corruption native to the soul,  
 For they have best advantage to controul )  
 And with compassion, in corruption's place  
 Instilling all the principles of grace;  
 Preferring them that seem to be design'd  
 As instruments excelling in their kinde.

But they that dare be careless of their charge  
 Are such as are resolv'd to sin at large :  
 As for those Stepdames that oppress with spite,  
 And Guardians that betray the children's right,  
 Their seed likewise must look for such success,  
 And they the vengeance of the fatherless.

Lastly Superiours, not in power and place,  
 But gifts of providence, nature, art, and grace,  
 These must bee wise, grave, humble, godlie, kinde,  
 Which get's a great repute in others minde ;  
 For lewdness, lightnes, and austerity  
 Discredit such Superiors shamefully ;  
 And chiefly pride shame's them in every place,  
 And make's them guiltie of their own disgrace.

Wit, wealth, and learning, birth, and parentage,  
 Married estate, and reverend hoary age  
 Should make men in example so to shine  
 As having others under discipline.

Now equals, next, must equally affect,  
 Allowing each to other due respect,  
 Talking in love, and sweet societie,  
 And each preferring other Courteously.

But now disdain, ambition, envy, pride,  
 And treachery ( a kinde of parricide )  
 Neglect of mutual pray'r, behaviour rude  
 Are here condemn'd, and all ingratitude ;

For love, respect, and pray'r, and friendly aid  
 Are duties upon all relations laid:  
 Though friends, and families, and the near a kin  
 Are most engaged and concern'd herein.

The last, though not the least, of requisites  
 Is due performance of the funeral rites:  
 A good report moreover of the dead  
 Whose lives and labors have so merited.  
 To wrong the Name, the tomb, the bones, the d  
 Of a just man, are actions most unjust.

Titles and Salutations every where,  
 After the fashion, and within our sphere,  
 To honor those wee send to, see, or meet,  
 Is very civil, Christian and discreet,  
 Knowing that if wee meet unworthy men  
 Our salutation turn's to us agen.

But who more vile than that vile genetation  
 That have not grace to own their own relation,  
 That call their parents by their common Name,  
 And bid their sons and servants do the same:  
 No science nor superior they discern,  
 But prate, blaspheme, and lie, and scorn to learn  
 These and such Hereticks are the men indeed  
 To whom ( when known ) wee should not say,

Now follow several orders of Inferiors, (sp  
 And Duties which they owe to their superiors.

First, Subjects must obey the Lawes in force  
 Suffering at least though Lords & Laws were  
 Reverence they owe, and humble courtesie,  
 Suiting with their Superior's dignitie.

Tribute and Custome may they not refuse,  
 In legal wayes, for these are Ruler's dues.

When need require's they humbly must de  
 And seek for justice at their ruler's hand;  
 Not letting wicked acts proceed and spread,  
 Becaus the autors go unpunished.



But disobedience and contempt of Lawes,  
Not to seek justice in a needfull caus,  
Whereby the wickedness that well succeed's  
May nourish Malefactors in misdeeds,  
Treason, rebellion, fraudfull injuries,  
Cursing, and speaking ill of Dignities,  
Or if to pray for lawfull powers wee grudg  
It is our guilt before the highest judg.

The Flock must next attend with carefull ear  
Their Pastor's charge, and their just censures bear.  
Strong Christians must not seek themselvs to pleas,  
But bear with lower Christian's weakneses ;  
They must with care watch over one another,  
Admonish privately the offending brother ;  
Then before others, then the Church must know,  
Whom if hee hear not, count him half a foe :

For there is none may think himself exempt  
From the Church-order, nor may shew contempt,  
Nor from a soul's assistance may withdraw,  
But hee shall violate this sacred Law.

Yea every familie should in a sort  
Becom a Church : The Master should exhort,  
Instruct, admonish, censure, pray, and sing,  
With all his hous, as prophet, priest, and king.

Next servants must obediently fulfill  
In every lawfull thing their master's will :  
They must bee reverent, dutifull, and meek,  
In case of wrong, and remedie to seek  
They may not murmur, neither may they hate,  
But seek for justice by the magistrate.

They must bee faithfull, patient of reproof,  
Hearkening to counsel for their souls behoof :  
Industrious, neat and quick they ought to bee,  
And may advise, but with humilitie.

Indeavouring to bee skilful in device,  
Abstemious, sober, remperate, yet not nice,

Faith.

Faithfull in counsel secrets to conceal :  
And in discoverie dangers to reveal.

For treacherie, talebearing, daintiness,  
Sloth, dulness, gluttonie, and all excess,  
Disdain, and pride, and prodigalitie,  
And loathsome drunkenness, and slovenrie,  
Negligence, disobedience, idleness,  
Purloining from their masters more or less,  
Scorning to bear the least rebukes or blows  
(Not scorning to deserv such things as those)  
Doubling their faults (as 'tis the common use)  
By making lies their refuge and excuse,  
Sullen or stubborn carriage, saucie tongues,  
All these are servant's sins and ruler's wrongs.

Next, Children's duties much like servant's are,  
In all subjection, but in love more rare,  
To bee the joyfull props of parents age,  
And theirs to whom they owe their parentage.  
Their special duty is not to attempt  
A married state til first their friends consent,  
Who should be guides, if crossness bear the sway,  
Or covetousness, the civil parent may,  
But the stoln Marriage and unlicensed  
Is like bold robberie where the bloud is shed.

Also to smite or with prodigious breath  
To curs a parent Mose's Law made death :  
All scorning also to be subiugate  
To parent's counsels, wasting their estate,  
Contemtuous carriage, sloth and stubbornness,  
Neglecting to reliev them in distress,  
Mocking at their defects, disdainfull laughter  
Are sins too shamefull for a son or daughter.

And lastly, all Inferiors in deserts  
Owe their subjection to Superior parts :  
As first to reverence the hoary head,  
And the blest honors of the Nupriall bed ;

The rare deserts of learning and high birth,  
And least of all the riches of the earth,  
Untill som power or place therwith bee join'd,  
Or the more noble riches of the minde.  
But for the rude and ignominious rabble  
To slight the ancient, learn'd and honorable;  
When simple men presume, that scarce speak sens,  
To teach their betters, 'tis a foul offence;  
To bee unlearn'd and lofty, poor and proud,  
Young and yet saucy, may not bee allow'd;  
For even the want of manners is a breach  
Of God's Command, and thus the Scriptures teach.

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*Duties and Trespases implied in the  
Sixt Commandment.*

**T**Hese are the Duties which the Word mak's  
That in the Sixt Commandment appear. (cleer  
First that great care which tend's to saving souls,  
And godliness which killing lusts control's  
A special heed to that Commandement  
Where life is promis'd to th' obedient:  
A due preparing of our selvs for death,  
Then willingly resigning our last breath,  
(The slavish fear of death is foul offence,  
And scarce permit's a martyr to commence)  
Yet should hee first commend what he command's  
As near as may bee unto trusty hands,  
And e're a sudden danger doth surprise,  
Think of his will, and funeral obsequies:  
For hee that care's not till his soul bee gone  
Loseth two lives, and links two deaths in one.

As for the body, these things here set down  
Are most effectuell, and of great renown.

A cheer-

A cheerfull heart, a temperate sober life,  
 A meek and peacefull spirit shuning strife,  
 Fit food and physick, mirth and recreation  
 Expedient for our health and preservation.  
 Yet out of mirth pick all abusiveness,  
 Scurrility, prophaneness, and excess.

Weapons somtime are needfull, and to crave  
 The help of justice, our own selvs to save,  
 And justice, too, must sometimes put on arms  
 To punish sin, and shield from greater harms.

These also are our duties towards man,  
 Peace-making and peace-keeping, all wee can,  
 Compassion, patience, and kinde neighbourhood,  
 And true rejoycing at our neighbour's good,  
 Calmness in arguing, lest wee should not light  
 On peacefull truth, while passion blinde's our sight  
 To pardon many wrongs, and sympathize  
 When good or ill befall's him in our eyes.  
 Soft answers, courteous carriage, suffering still,  
 Rather then doing, or rewarding ill.

Yet should wee rescue, to our power and might  
 The weak and wronged from oppressor's spite.  
 And wee must visit, comfort, cloath, and feed  
 The sick, and sad, and such as stand in need.  
 For if thou dost not feed, the Law saith plain,  
 For want of yielding succour thou hast slain :  
 Wee should do good to all ( as Scripture saith )  
 But chiefly to the family of faith,  
 Remembring evermore that charity  
 Begin's at home and succoureth speedily.  
 Nor may wee fail of mercy, in the least,  
 To strangers, enemies, no, nor to the beast,  
 Spiritual aid no neighbour may deny  
 To very malefactors that must die.

On just occasion must a State make war,  
 Justly pursue it by the Souldier ;

## *The second Table*

39

And hee (of all men) is to learn from hence,  
To offer no injurious violence.

Here also Empricks owe their care and skill,  
Lest by neglect or ignorance they kill.

Rich Landlords by this rule must have regard  
They wrack not the poor tenant over hard ;  
Or if their Rents and rates oppress them nor,  
Hard impositions may not bee forgot.

Or if small faults, or others offering more  
Shall turn a needy Tenant out of door :  
For oftentimes indeed none strike more dead  
Than they that let or take ore other's head.

But if the widow, and the fatherless,  
The blind, and lame our charity confess ;  
If wee give portions unto seven and eight,  
And build up men and families to their height,  
Or if wee spend our mite, and would proceed,  
Wee are intituled to a blessed deed.

Whereas oppression and depopulation  
Are cruel crimes, that murder up a Nation ;  
And either of them, as a deluge, drown's  
Whole generations, families, and towns.  
And where the poor man doth the poor oppress  
'Tis like the creature that is merciless.

Here then are many sins of large extent  
Forbidden by the first Commandement.

Surfeit for one, and one among the chief,  
Corrupting eas, corroding care and grief,  
Unwholesom food, libidinous delight  
To satiate a wanton appetite.

Som so addict themselves to pineing cares,  
To gnawing pensiveness, and cold despairs,  
For loss of sweetest babes, and dearest friends  
( Although they know what happiness attend's )  
And urge their eager griefs with hearts so willing,  
They make their life time a continual killing.

Som

Som eat raw gretes and meal, som chalk & coal  
 Thus leanness enter's to their very soul,  
 Greensickness, worms, and feavers most unquiet  
 Breed of raw fruits, and such unwholsom diet:  
 Surfeit of meats hath made its thousands fall,  
 Of drink ten thousands, counting souls and all.  
 Tampring with Physick is som people's crime,  
 But thousands die for want of it in time.

Som slight good means & bury Neighbours thi  
 By their unskilfull handling of the sick:  
 Som tire their bodies with excessive toyl,  
 And Som the want of exercise doth spoyl:  
 Unceffant studies drive's som from rheir wits,  
 Som swelling pride, some love outrageous fits.  
 Many a one by extreme labor die's,  
 Som by a proud presumptuous enterprife:  
 Yet few of these do think (perhaps) how far  
 These deeds give title to a murtherer.

Sadness and passion ofren bring diseas,  
 And there is murther much in such as these,  
 Wrath, envie, malice, hatred, crueltrie,  
 Revengefull thoughts, and raging jealousie:  
 In big and bloodie boastings, Lamech-like,  
 To kill for striking, for a word to strike,  
 In desperate companions, and pass-times:  
 In acting, or alluring to lewd crimes,  
 Which slay the idle through their own default,  
 That having nought to do must needs do nought  
 In waggish sports & tricks, whence mischief breed  
 In suffering mad-men whom no keeper heed's.

In keeping harmfull beasts and dangerous wa  
 Misleading him whose soul or body strai'e's  
 In curses, cruel mockings, bitter words  
 Which somtimes cut more keen than naked swor  
 With what strange poyson do these people swell  
 That curs themselves and others unto hell!

Hang him's a dreadfull curse, & much more evill  
Those wicked wishes that take in the Devil,  
Whose horrid name, when anger move's the sense  
Is seldom mentioned without offence.

A thousand maledictions more there bee  
That would destroy, should Providence agree,  
For though the causeless curse shall never come  
Yet causeless cursing much impeacheth some.

Some curse and swear and dam it all day long,  
Hell-fire hath kindled such a wicked tongue:  
The heart that boyl's up wrath in discontent  
Hardly balk's oaths and curses in consent.  
Opprobrious terms and nicknames do both kill,  
And stir up anger to avenge the ill.

Yet may Superior's rate men for their crimes,<sup>1</sup>  
And Christians safely scoff at sin sometimes,  
When wee, but giving men their due deserts,  
Are griev'd to see the hardness of their hearts.

The factious, fierce, and given to debate,  
The busie-body, and the obstinate  
Do greatly violate this law of peace,  
And drunkards cups which make the strife increase.

Some chide, some fight it out, and some go further,  
To wounding, maiming, manslaughter, and murder.  
Some murder by consent of Lawes not good:  
That harm the Saints, and shed the martyr's blood.<sup>1</sup>

Some by concealment of a bloody deed,  
Some suffering wrongfull sentence to proceed,  
Some of pretended malice, like to Cain,  
Some that are alwayes in a quarrelling vein.

Some frays delight, and fill the aër with shouts,  
Making a sport of blows and bloody bouts;  
Some train their children up to fight and curse,  
Satan himself could tutor them no worse.  
Some like the Pagan Philistine of Gath,  
Fight Duells, out of malice, pride, and wrath,

But

But would refrain, had they the least belief  
And savoury sens of future joy and grief.

Som pinch and pine poor servants as they plea  
Som wound and maim their poor apprentices.  
Som starv the babe at nurs for lack of food,  
Som keep the pledg the poor man's livelihood :  
Som pine poor prisoners for a trifling debt,  
Sharper on malice than on money set :  
Som out of baseness care not if the poor  
( Neighbour or kinsman ) even starv at door.  
Som Tyrants keener then fierce tygers are  
Burn, spoil, and torture in the time of war.  
And often unprovoked or withstood  
Murther their harmlets brethren in cold blood.  
Som hide their whoredoms with far greater sin,  
Even blood of babes their hands are bathed in.  
Som project the untimely death of friends,  
And som by secret poison work their ends.  
Some keen to others children, som are known  
Unnaturally cruel to their own.  
Som by damn'd witchcraft murther those they ha  
Som to that purpose do assassinate.  
Som act it by themselvs, and deeply stain  
Their hands in blood for greediness of gain.  
But most of these foul monsters are design'd  
To a hard heart, and reprobated minde,  
For they that can digest the cries of blood  
Under sin's anvil have a long time stood.

Som set their cocks, dogs, bears and bulls ro  
Baiting poor creatures for their vain delight.  
And som their vain experiments to trie  
Use the dumb beast with monstrous cruelty.  
Som load and work them dead, som pine their t  
Some beat them blinde and lame in frantick fits  
But God that call'd Balaam to account,  
Will also them that him in sin surmount.



om sin contrarily, no less mislead,  
 hat feed vile creatures with the children's bread.  
 Not killing kill's sometimes, when Governors  
 will spare the life of wilfull murderers:  
 r those that should pursue, or prove, or finde,  
 re negligent, or partially inclin'd.  
 and Cowardise doth often much more so  
 erraying numbers to the slaughtering foe.  
 self-murder in more measure fill's the scroll,  
 nd most of all the murder of the soul.  
 nce meer chance-medly doth, at least, require  
 Sanctuary, end thou fool Hell-fire.  
 m out of passion rashly wish to die,  
 spice of this self-murder certainly;  
 nd wicked Parents, Rulers, Ministers  
 re (out of doubt) the chiefest murderers.

### Duties and Trespases implied in the Seventh Commandment.

**T**He Seventh sacred Law, which God command's,  
 Require's these holy duties at our hands:  
 Pure thoughts, and speeches, modest looks, and  
 nd gravity put on in very vestures, (gestures  
 briety in food, and moderate rest,  
 rious imployment, chiefly in the best;  
 o f restraint of wanton and lascivious senses,  
 rriage (when needs) and due benevolences.  
 id, to get habits of the chaster soul,  
 isting and pray'r must fleshly lusts controll;  
 r tithed som good end beyond the appetite  
 fits waies propounded to live pure and right,  
 Immodest talk all Christians must debar,  
 id herein bosom friends bee singular:

That every one his vessel may possess  
In perfect honor, and true holiness.

Of speculative wantonness beware,  
Gaze not on beauty, lest it prove a snare.  
The bait of beauty is to be contem'd,  
And these things following are by law condemn'd

Unclean imaginations, wanton looks,  
Obscene communications, amorous books,  
Incontinency, and intemperance,  
Brazen-fac'd impudence, and dalliance.

Lascivious songs, or pictures, sports, or jests,  
Loose company, and pampering idleness;  
And, that from whence fresh Venus chiefly springs  
Fullness of bread, and drunken revellings,  
Promiscuous dancings, light and garish dresses  
And dangerous lures of glistening nakedness:  
The plaister-paintings of proud Jezabel,  
Decking the flesh as if it were to sell:  
Potions, and powderings us'd to nourish lust,  
*Untill the powder do forget the dust.*

In marriage also all immoderation,  
Undue accesses, and vile provocation:  
Polygamie, and all undue divorce,  
Which by desertion some would fain enforce.

Deformitie, or impotence conceal'd,  
Kindred, or pre-engagements unreveald:  
For those whom kindred in less compass joy  
Than two degrees of the same womb or loyns,  
Or com their former spouses in less room  
Than two degrees of the same loyns or womb  
Are all debarr'd by consanguinity,  
Or the strict bands of near affinity.  
But wedlock's safe and from exception free,  
If it keep distance to the third degree.

And these are sins of a more ugly shape,  
Adultery, fornication, incest, rape,

Professed whoredom, panderism, and stews,  
And lusts unnatural, o're-vile to use ;  
To which vile lusts wee fitly may annex  
A garment worn contrary to the Sex.

And much they venture to defile this bed,  
That with an unbeliever dare to wed.

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*Duties and Trespases implied in the  
Eight Commandment.*

**T**Hese are the duties of the eight Command,  
A just vocation pli'd with skilfull hand :  
In trading, honest dealing all along,  
And restitution where wee have don wrong ;  
An equall price, a moderate gain or fee,  
Expences such as with our state agree ;  
Frugality, and laying up in store  
For hous and home, the publick, and the poor :  
For diligence and thrift must still supply  
The fewell of our liberality,  
To give and gratifie, to lend and lose  
As good discretion binde's us to dispose ;  
For rich men must bee rich in all good deeds,  
Else are but robbers while their wealth exceed's.  
Just weights and measures, just accounts & wages,  
Both earn'd and pai'd as Equity engage's,  
Borrowing on good occasion, keeping day,  
And every circumstance of honest pay :  
Advised suretiship, and actions just  
In stewardship committed to our trust.  
Restoring pawns, and morgages of land,  
Without exaction at the borrower's hand ;  
Helping true owners ever what wee may  
To their lost goods, their stoln, or stray'd away.

But for a man to lead a lazy life,  
 To spend in pomp, in luxury, or strife,  
 Rash suretiship, and borrowing to spend,  
 Or any way defrauding them that lend,  
 Lending, or giving gifts to our own sorrow,  
 Till wee our selvs are forc'd to beg or borrow,  
 Expensive gaming, and great wagerings,  
 All these are to bee deem'd unlawfull things.

Thus oftentimes the man that giv's relief,  
 And boast's of bounty, yet may bee a thief,  
 By giving goods ill got, ill spar'd, or worst,  
 Carving large portions of another's purs.

Notorious thieves are they whose vast expens  
 Bring's on themselvs extremest indigence :

*Game is a civil Gunpowder in peace,*

*Blowing up houses with their whole increas :*

Hee that stake's that from which hee may not  
 Stake's both his hous, his conscience, and his h  
 Game may not turn a trade, but is a crime  
 When bouls, and bets, and cards consume our t

The rich offend for want of moderation :  
 In their expens and time for recreation :

But more blameworthy are the poorer sort  
 To waste their time and means in lavish sport,  
 Yea those that suffer them to lie at game  
 Are not a little guilty of the blame.

Soon may the gamester emptie all his baggs,  
 The barretting brabber cloth himself with raggs  
 The haunted Alehouf, and the harlot's bed  
 Bring to a cottage, and a crust of bread.

It is likewise a great ( if wilfull ) sin  
 To have no honest calling to live in,  
 To leave our calling for an idle cours,  
 Though the pretence were piety, is worst.  
 The slothfull sluggard labouring not at all  
 Compareth with the wastefull prodigall.

These are self-robberies for the greater part,  
The next are wrongs whereby our neighbour's smart.

As hasting to be rich, excessive rates:

Beguiling by false measures, coins, or weights,

Usurious contracts which do shrewdly bite,

Unjust detaining of another's right;

The tythe, or that which from the tythe come's in  
Who can withhold and not commit great sin?

The next and like to this is to detain

The poor man's wage, and such dishonest gain:

To hire the hired from his master's pay

Before dismissal, or the lawfull day;

Or to prevent our neighbour of his price,

His sale, or servant, by unjust device.

Dispraising wares to buy them underfoot,

The love of money (avarice's root,)

Unjust vexation to our neighbour's cost,

Detaining goods, lent, left in trust, or lost,

Removing land-marks and the antient bounds,

And wilfull trespass on our neighbour's grounds;

Base parcimony, when our needs require,

Adulterate wares, and undeserved hire.

It much concern's the guardians and trustees,

The Lawyers and Physicians for their fees;

The souldier for his plunder, spoil and pay,

The Teacher for his tythes, lest fraud, delay,

Wrong, ignorance, or negligence should make

Their actions theft, and don for lucre's sake.

Thus also sin's the loytering labourer,

And by the following many people err,

By cunning arts to couzen and oppress,

Exaction, and unhospitableness,

Hoarding up corn, to make, not mend a dearth,

And to engross to sell things overworth.

Hee that exact's a debt where God make's poor,

Take heed his own debts hang not on the score.

He that exact's though neither debt nor due  
Hazard's inditement with the damned crue :

Nor can it bee excus'd to set a price  
And put to sale unlawfull merchandize.

Things sacred, Justice, honesty, and truth  
May not bee sold, whatever any doth ;  
Nor any thing that is not cleer our own,  
Nor the lost goods if th'owner may bee known ;  
Nor things destructive, such as poisons bee,  
And magick books, and popish trumperie.

To this account the tradesman doth belong,  
That gather's wealth by a deceitfull tongue ;  
Th'unrighteous steward with his fals accounts,  
The divellish jailor that in sin surmount's,  
And dare's exact of felons such a fee,  
Untill the thief bee honeste then hee ;  
The domineering baylief, that doth squeez  
The tenant, for enhauncing his own fees ;  
The knight o'th' post, the serjeant, and the setter  
That often cheat both creditor and debter.

What worlds of men live by unlawfull shifts !  
The bribe-fed taker of corrupting gifts,  
The prosecutor of unjust decrees,  
To whom the vile extortioner agree's,  
The clipper and embafer of the coyn  
( A monstrous theft that doth much treason joyn )  
Th'exact'ing Broker, and the highway thief,  
The cous'ning Breaker, one among the chief,  
The cunning cutpurf, and the conjurer,  
The cheator, and the common Barretter,  
The guilefull gamester, and his loof partaker,  
The brutish bearward, and the ballad-maker,  
The trifling juggler with his nimble slight,  
The scurrilous fidler, and the parasite,  
The gibeing jester with his wits so quick,  
The ignorant unskilfull empyrick :

The bold pretender to some great cures don  
By touch or stroking of the seventh son ;  
(Hee take's his fee, but neither mend's the evil,  
Nor hath the power to do't but from the devil)  
The base purloiner of men's goods and grist ;  
The vapping and deceitfull Alchymist :  
The suble horse-courser inur'd to cheat,  
And hee that rob's the dumb beast of his meat ;  
The rumbler, and the dancer on the rope,  
The spiritual merchants of the Romish Pope,  
And neer a kin to him ( as Satan's factor )  
Is every simoniacal contractor :  
The exorcismist, and the pardon-seller,  
The figure-caster, and the fortune-teller,  
Th'inveigling preacher whom the truth controll's,  
That for his gain make's merchandize of souls :  
The sturdy rogue that goe's from door to door,  
The player, and the mercenary whore,  
And hee that set's them on, as many doe,  
That serv's or feed's them, is a robber too.  
Manstealing, rapine, theft, and pyracie,  
Receiving stollen goods, and robberie,  
All these are sins, and heightened when wee lurch  
The poor, the weak, the orphane, or the Church.

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*Duties and Trespases implied in the  
Ninth Commandment.*

**T**He Ninth Command appointeth us to trie  
To know and judg our selvs impartially ;  
To shun the rock of pride, and dangerous shelves  
Of self-conceit, with low thoughts of our selvs.  
By virtue to procure our own good Name,  
And when ther's need wee must defend the same :

Yet this must ever bee with modestie,  
And in a sort perform'd unwillingly.

It binde's us to bee sparing in our talk,  
But when wee speak the trueth wee may not bal  
Where solemn promises and Covenants tie  
Wee must perform them though wee loof ther  
Yet should they not bee rash, lest when compact  
'Twere sin to break, or sin to bee exacted.

Our Neighbour's credit wee must highly prize  
And should bee griev'd for his infirmities.  
Casting love's mantle o're them, without grudge  
Hoping the best with patience, and so judging.  
Commending his deserts and gifts of grace,  
Yet more behinde his back than to his face,  
Defending his good name, whose worth wee know  
By speech or writing, when requested so.  
Abhorring everie idle fals report

That wounds our Neighbour's Name in any sort  
But this condem's the willfull promise-breaker  
The brain-sick boaster, and the lavish speaker,  
Proud self conceit from whence the boasting spring  
And over-weening of our own good things,  
Unjust excuses and dissimulation  
Whereby to reap another's commendation.  
Striving for place, or fame to set us forth,  
And bearing of our selvs above our worth.

High titles, buildings, ornaments, array  
Have born fals witness often in a day :  
And so much meaner they that brave and flaunt  
So much the greater must the sin bee granted.

Another sort of boasters too there bee  
That do good works, but all for men to see,  
Som sooner build a College from the ground,  
Then lend in secret one poor saint a pound,  
'Tis corban. said the Pharisee, well archiev'd,  
And leav's his needy Parents unreliev'd.



But these good works proceeding from vain-glory  
Tell not the naked truth of half the story:  
So much fals witness do those structures bear  
Whose stately turrets popish pride doth rear.

Yet the Pretenders that would pluck them down,  
And proud devotion in base avarice drown  
Have falsel conscience, and a cause far worse;  
Those got some praise, but these procure a curse,  
For such hypocrisie and false pretence  
Is to bee censur'd falsel evidence.

Others there are that tell a baser lie,  
Having great wealth and pleading povertie:  
A ragged miser idolizing self  
Both robs, and bears fals witness of himself:  
Unmanlines, and whining for relief,  
When men by wisdom should bite in their grief.

'Tis faulty others flattery to embrace,  
But worse it is to do our selvs disgrace;  
Sinfull is the disclosing of our wants,  
Or weaknesses to carping sycophants.  
Needless disclosing secrets breeds transgression,  
And Popish-like, Auricular Confession.

Yet to keep Satans counsel undisclos'd  
(Wanting the skill whereby hee is oppos'd)  
Is to receiv fals-witness, and conspire  
Against the truth, to gratifie a liar:  
Causeless suspicion also, and to labour  
To bring reproach upon our harmless neighbour,  
Of any mans infirmity to tell  
Unless a just necessity compell:  
Wanting affection to our neighbour's fame,  
Jeering and scorning breeds no little blame:  
For contumelious speech their good name tearing  
Is, with a witness, a fals-witness-bearing,  
To think by casting of their dirt so thick  
Some will light on, and some be sure to stick:

But

But they that think the worst for such aspersion  
Join with detractors to their own subversion.

Rash censure's sin, and libels of all sorts,  
And giving ear to scandalous reports :  
Abusive pictures, and the drunkards songs,  
And railing language of fals pens or tongues.

Deriding jests, not caring where wee hit  
With the unruly engine of our wit.  
Deriding gestures, and hard speeches too,  
Hoping to hurt, though speaking ne're so true.

Renewing mention of our neighbour's faults  
Which time had buried in forgotten thoughts,  
Rejoycing his infirmities to see,  
Which to provoke is great iniquitie.

To see one drunk's a shame at any time,  
But to make drunk is a most horrid crime ;  
When Madman, drunkard, or a babbling fool  
Can make us sport, it make's us break this rule:  
For how much sin and shame on him reflect's  
That take's delight in other men's defects !  
But greater sin and shame do none fall in  
Than they that boast, and glory in their sin.

'Tis sin to violate a private seal,  
Or any trusted secrets to reveal.

Talebearing, slandering, lying, misrelating,  
Wrongfull accusing and equivocating ;  
Fals evidence, forgery, and a wrongfull sentence  
Are sins that call for very much repentance :  
Yet all concealment cannot blame the tongue,  
But that Which som way tend's to other's wrong.

Any fals papers to subscribe or sign  
Make's us to violate this Law divine ;  
Or, though the matter happily bee true,  
To give our test to what wee no-way knew.  
To pay without plain witness, note, or book,  
Hazards fals witness if it bee mistook.

keep fals records or accounts in store  
 teacheth truth, and break's this Law much more.  
 lie's by hyperbole som scarce forbear,  
 and hee offend's that tell's a lie for fear,  
 it does't excuse, but aggravate a lie,  
 use it as a stale for piety :  
 But monstrous lies, which men devise for sport,  
 are a more damnable and sinfull sort.  
 Romancers, fortune-tellers, ballad-makers,  
 and all the weathercock Prognosticators  
 for the most part lyars by profession,  
 to defend it, double their transgression.  
 Comparisons are odious to resent,  
 I bear fals-witness by disparagement,  
 especially when spite would cast the righteous down,  
 from God exalt's with honor and renown.  
 And there are faults too, on the other side,  
 flattery lies, and persons deifi'd  
 with flattering complements of tongue or pen,  
 giving too much honor unto men ;  
 pretended missions too, and heresies  
 to be rank'd among the rankest lies :  
 as also do the simpler sort offend  
 reading books which Hereticks have pen'd,  
 for there are no falsers witnesses  
 all the Christian world then such as these.  
 may they read them that can well discern  
 to make the simple solid truth to learn.  
 how much fals-witness then fals teachers bear,  
 they that hear them with an itching ear,  
 as the Serpent once beguiled Eve  
 with flattering speech lie waiting to deceive :  
 the devil's pedlers under a disguise  
 pack'd with a fardle of deluding lies.

*Duties and Trespases implied in the  
Tenth Commandment.*

**T**HE Duties of the last Commandment  
Are gratefull thoughts, and full of true com  
In all things to affect and keep a mean  
Our hearts thereby from fond desires to wean  
Hoping in each condition to be blest,  
And thinking still what God appoint's is best.  
A minde prepar'd to bear both good and ill,  
And bearing to our neighbours great good will  
Mortification, quenching Sathan's darts,  
And from temptation turning eyes and hearts,  
Quelling each fond and fleshly appetite  
By spiritual contemplation and delight.

But here originall sin is censurable  
As the spring-head against the second table,  
And every vile uncharitable thing  
That issues from, or feed's this poys'nous spring  
Vain thoughts, and contemplations, could we  
How wee would wed, and flourish, live and die  
Build, plant, and prosper; things that can't bee  
Nor, wee bee nearer when our thoughts are

Wishes, and worldly projects how to store  
With worldly goods, and carry all before us,  
Such are lascivious lusts, an evil eye,  
Ambition, avarice, greedy gluttony,  
O're-hastie cares proceeding from distrust,  
Repining envy, jealousies unjust,  
Corrupt self-love, rash anger, discontent,  
Motions of sin before the full consent:  
Secret concupiscence, and sin's first rising,  
Which may bee fitly term'd sins tenebrizing.

Som murmur that their body is diseas'd,  
Som with their hous and Calling are displeas'd

The loss of children or a barren womb  
Is the perpetuall discontent of som :  
The teeming Rachel too sollicitous  
Asks discontentedly why am I thus ?  
Som corpulence offend's, or to be lean,  
Som thinking their estate too poor and mean,  
Som to bee undervalu'd, as they think,  
Som that their high estate begin's to sink,  
Their charge o're-great, their yoke-fellow unfit,  
Their friends are lost, their projects do not hit.  
Som deafness or deformity doth vex,  
Som hoary age, and som dislike their sex,  
Their wrongs or tryalls too extreme som judg,  
Ameness or blindeness make's som people grudge,  
And som that their Inferiors, as they deem,  
Set place before them, or have more esteem,  
And then for want of grace and sweet submission  
Are ever wishing other men's condition :  
If all such sinfull thoughts must those beware  
That would of this Commandement have care.  
The Levelling Doctrine of Community  
Which doth all civil property deny,  
And that which doth Authority confound  
By Parity, this Level's with the ground,  
Because the same a sore infringement is  
If what our neighbour justly calleth his.

The



# THE BREVIARIE

## I Commandment.

**M**Ake God thy Hope and Joy, trust all bee  
For no Obedience like's him but of Faith

## II Commandment.

**A**ll alwaies, in Religion, every thing,  
By word and warrant from our heavenly King,

## III Commandment.

**T**Hou maist bee short in duty, never slight,  
Nor use a word of G O D that's vain or light.

## IV Commandment.

**O**N Sabbaths alwayes put thy soul to nurse,  
Shun wordly thoughts, occasions, and discourses.

## V Commandment.

**B**Ee sure to carry well in thy Relation,  
For none are good without that commendation.

## VI Commandment.

**B**Ee peacefull, sober, kinde, shun wrath, and strife  
By all good means preserv and succour life.

## VII Commandment.

**K**Eep Chastitie, all wantonnes eschew  
In touch, in talk, in hearing, heart, and view.

## The Breviarie.

### VIII Commandment.

**S**hun sloth, and too much game, injustice hate,  
Maintain thy neighbour's and thine own estate.

### IX. Commandment.

**M**aintain thy neighbour's and thine own good name,  
Scoffs, flatteries, slanders, lies and brags disclaim.

### X. Commandment.

**D**isband thy throng of thoughts, quell fond desire,  
And let thy heart to true content aspire..

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F I N I S.

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